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THE NORTH AMERICANS OF YESTERDAY. By Frederick S. Dellenbaugh.
New York: G. P. Putnam's Sons. \$4.00.

The value of the work of this distinguished author is attested by the fact that the publishers now present the fourth printing. Mr. Dellenbaugh's personal experience among the people of whom he writes has been extensive and his acquaintance with their monuments is thorough. The work contains more than three hundred and fifty illustrations and is, upon the whole, a beautiful example of the book-maker's art. In the Appendix a list is given of the principal stocks or families, the tribes and sub-tribes, of Indians from Central America to the Arctic ocean.

Passing over the introductory chapters, we note the adoption of the term "Amerind" to describe the aboriginal inhabitants of the continent. Its use will constantly remind the reader that he is dealing with a distinctive race and culture having a common origin. The term is a better one than "Redskin," but it will hardly displace "Indian" in popular usage. Full discussion of the phenomena connected with the higher European and the lower Amerind cultures lies beyond the scope of the task which Mr. Dellenbaugh has set for himself, belonging rather to the field of the sociologist. What will be the fate of the 265,000 Amerinds now living in the United States may be subject for speculation, but the future of Central America and of Mexico would seem to belong to the native races.

The work is fully abreast of the times, no important contributions to the subject-matter having been made since the book first went to press. The energies of the ethnographers are now being bent toward the unravelling of the text of the Maya writings.

Mr. Dellenbaugh's study of the North American Indian is cast over the frame-work of the theory of the ethnic unity of this race, and it is from this point of view, in a scientific sense, that the greatest importance is to be attached to his work. His argument is fully set forth in the concluding chapter of the book, and it is briefly as follows: At some remote period of the earth's history the Amerinds were cut off from the rest of the world by changes in land areas and levels, and by the subsequent descent of the ice-cap they were crowded into the southern part of the

North American triangle, in a hospitable climate, where they developed their culture to its highest point. When the ice-cap retreated the Amerinds followed it and dispersed into a wide latitudinal area; thus the pressure of civilization in Central America was removed, followed by like phenomena in Mexico, and consequently development in these regions ceased. The people nearest the ice-cap, the Esquimaux, always represented the lowest stages of culture and art; those in the medial regions, the Athapascans, Siouans, et cetera, preserved or lost their culture in greater or less degrees, according to circumstances.

The book is valuable to the general reader of history, as well as for use as a text-book for classes in anthropology and sociology.

HUBERT H. S. AIMES.

WHAT I BELIEVE, AND WHY. By William Hayes Ward. New York: Charles Scribner's Sons. 1915. Pp. 333.

Christian Moralism seems to be the term that one is compelled to use in describing this lucid and suggestive book of popular apologetic for that brand of theistic morality touched with emotion which has received from Professor Sanday the comforting appellation, "minimum Christianity."

The author claims to be a "complete rationalist" in his religious faith (p. 155), and expresses lusty disbelief in the "consciousness of God" claimed by the mystic as a direct experience. However, Dr. Ward believes in conversion and repentance; hence he may not be very far from the mystics. He says (p. 153) that he used to pray for the mystic experience, but now refrains from such aspiration. He seems to be afraid that the mystics will become spiritual aristocrats. Inasmuch as love and humility have ever characterized the true mystic, who does not claim perfection nor exclusive salvation, perhaps our author's fears are groundless.

The early chapters of the book contain a stimulating review of recent metaphysical guesses of science. Following these the account of the sympathetic criticism of the Bible ought to prove helpful to the general reader.

The last few chapters have the pepper-sauce of the book. Mr. Ward believes that such theories as the Trinity, the Atonement,